

SEVENTH DAY ADVENTS UNDER THE CURSE.

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Seventh day keepers are under the curse of the law. They profess to keep the law, if they fail to keep the law then they come under the curse of the law. Let us see how the seventh day was to be kept according to the law of Moses.

1. The Jewish Sabbath was from sun to sun. "From even unto even, shall ye celebrate your Sabbath." Lev. 23: 32.

2. The Jewish Sabbath was to be kept in the dwelling place: "Abide ye every man in his place, let no man go out of his place, on the seventh day." Ex. 16: 29; 23: 3.

3. The Jewish Sabbath was to be kept without fire in the dwellings. "Ye shall kindle no fire through your habitations upon the Sabbath day." Ex. 35: 3.

4. The Jewish Sabbath was to be kept to the letter, the penalty for violating the letter of the law was death. "Who so ever doeth work therein shall be put to death." Ex. 35: 2.

5. The Jewish Sabbath was kept to the letter, for the violation of the letter the penalty was enforced. The man picking up sticks on that day was stoned to death, "as the Lord commanded Moses." Num. 15: 32-36.

6. The Jewish Sabbath was connected with a burnt offering consisting of lambs, flour and oil. "This is the burnt offering of every Sabbath, besides the continual burnt offering and his drink offering." Num. 28: 9, 10.

7. The Jewish Sabbath was connected with other Sabbaths, not only the seventh day, but the seventh month, Lev. 23, and seventh year, Lev. 25; these were Sabbaths and were to be observed as well as the seventh day.

8. The Jewish seventh day Sabbath was connected with a first day Sabbath. "In the first day ye shall have an holy convocation; ye shall do no such work therein." Lev. 23: 7. "On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." Lev. 23: 39. Two first day Sabbaths in succession.

Such are some of the characteristics and conditions of the Jewish Sabbath. Do the seventh dayers keep it as they find it laid down? No. They preach one thing and do another.

1. They do not abide in their own place on the seventh day.

2. They go out of their homes and engage in controversy when they get an opportunity as did judazing teachers of old.

3. They build fires in their dwellings

and thus violate the law of Moses concerning the Sabbath of the Jews.

4. They offer no burnt offering nor do they keep the monthly Sabbath, or yearly Sabbath. If a seventh day preacher gets your property, you will never see a jubilee Sabbath for its restoration.

5. They pay no attention to the first day Sabbath of Moses, it points too plain to the first day Sabbath of Christ. Hence they spend their time fighting the first day, preaching the seventh day and keeping neither day.

The law of Moses was to be kept as written "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4: 2.

The seventh dayers add unto, and diminish from, hence are under the curse. Paul said, "For as many as are of the works of the law are under the curse, for it says, cursed is every one that continueth not in all things which are written in the books of the law to do them." Gal. 3: 10. Paul had reference to the law of Moses, he applied it to just such men as the seventh dayers are now, they fail to keep the whole law and are under the curse.

Dr. Johnson in his "Great Controversy," page 97, well says, "If you do not keep the day according to the law, you do not keep it at all. If you admit that any part of the law concerning the Sabbath is done away, you are driven to the inevitable and irresistible conclusion that it is all done away; if you deny that any part of it is done away, you condemn yourself, for you do not keep it! Which way will you take?"

AN "EXPERIENCE MEETING."

H. M. LICHTY.

The question to be here discussed is, should we as Brethren encourage exclusiveness in religious service? As members go out from our homes, our churches, and locate where we have no organization, what attitude will we advise them to take towards other Christian bodies? Having been born and reared in a community that was very exclusively Dunkard during a period when there was but one body of this faith, it is needless to state what my training was. I started "away to school" when there was no Brethren college. The choice happened to be a Methodist institution. While I attended Bible class every Sunday and one preaching service, as required by the rules, I did not attend prayer meeting nor Sunday-school, and so feel to-day that I was

not in spiritual touch with Christian work. This may have been my own fault but I am inclined to rest the blame with my early spiritual training. I, however did not regard it as a fault until in after years.

The articles by isolated members in the EVANGELIST are frequent and very generally they set forth distinctly the much-to-be-regretted fact that they are not affiliating with existing church organizations. "We have preachers here but they do not preach the truth as we believe it." "We go to church, but they worship so differently from our people that we just long to have a Brethren preacher come to hold meetings."

I just met a kind father and a loving mother who were among my most devoted friends in days gone by. They had lived for ten years in a western Kansas town, and had with them their only child—a sweet little girl. As I knew them she was a devoted member of our brotherhood. He was a man of noble qualities but stood without. For all these years he has held one position of respect and confidence. But the hard times and dry seasons have made business unprofitable and my friend has resigned a position that still afforded a comfortable living, and is now seeking a new field for labor. In my recent interview this good wife and mother said to me, "I never joined myself to any church but we both attend. Since our little daughter is old enough to go to Sunday-school her father has taken her regularly and he has really become deeply interested in the Sunday-school." He said to me, "We have been so cordially solicited to join church that it has been a hard matter to say 'no.' But you see I was brought up in the same faith as my wife and you have, and really I feel as if that was the only way I could worship. We always help all the churches. Wife bakes cake for all the Sister's Societies, and, really we have done more in this way than we were able. I wish we could go some where to live with our own people."

When I took my family to Carleton, Neb., it was a frontier town without a Brethren church. We joined our little strength with the M. E. people. Others of our faith came and did likewise. The country was growing and prosperous, and we organized the very live and progressive church at that place of which you hear frequently to-day.

Here we worshipped and grew in spiritual strength. Our people prospered in material as well as spiritual matters. It was this prosperity rather than adversity that drove me to Wray, in eastern Colorado. Here we met with repeated fail-